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A SERMON

PREACH'D

694.g.24
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At the Assizes held at LANCASTER,

The 7th. Day of *April*, 1710.

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By SAMUEL PEPLOE, A. M. Vicar of *Preston* in *Lancashire*, and Chaplain to the Right Honourable JOHN Lord DE LA WAR, *afterwards Bishop of Chester.*

Quamobrem neque metuam quicquam, & cavebo omnia. Epist. Cic. ad D. Brutum.

LONDON,

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BRITISH MUSEUM

To *Robert Parker* Fsq. High Sheriff of the County *Palatine* of *Lancaster.*

SIR,

THE *ſpeedy Compoſing of this Sermon* (*which you know*) *makes it as unfit, as it was far from my intention to Publiſh it; which I hope may in ſome meaſure atone for any defects in it. Nothing but the neceſſity of Vindicating my Reputation againſt thoſe who I find now are reſolv'd to Murder it if they can, could force me to expoſe it. They were pleas'd not only at firſt to fix Scandalous Imputations upon it, but perſiſt in their Ungenerous, and, I fear, Malicious, accuſations. I leave it to all Impartial Readers, and I appeal to the Conſcience and after-thoughts of my Accuſers, whether I have here juſtified* Abſolm's *Rebellion againſt his Royal Father, made it no Sin for Children to Reſiſt their Parents,*

declared Reſiſtance to be the expreſs Doctrine of the Church of England; *and Curs'd the poſterity of thoſe who are againſt the Revolution. All which (with other matters of equal verity) are confidently charged upon me from this Sermon.*

All who wiſh well to Church and State I preſume will acquit me from having ſaid any thing to the prejudice of either. I am ſure I heartily deſire the Proſperity of Both, and am as ready to promote their Intereſt as any of thoſe Perſons who have Repreſented me as no Friend to them. Perhaps indeed their Meaſures and Mine are not the ſame to that Purpoſe. If I take the Revolution, the late King's Reign, and Her preſent Majeſty's adminiſtration to be certain means, by the Bleſſing of God, to preſerve them to Poſterity, but they do not think ſo, I cannot help departing from their Sentiments; and becauſe I have done ſo in this Paper, I have Reaſon to believe they have made ſuch Clamorous and Invidious outcries againſt me.

Sir,

Sir, I am very Senſible you have done me juſtice in Confronting their Miſrepreſentations; and as you gave me the opportunity to Preach this Sermon, I do my ſelf the Honour to put it into your hand without the addition or diminution of one period.

I am, Honoured Sir, your

Humble and moſt obliged Servant,

S. P.

II Sam. XV. 4. — *O that I were made Judge in the Land.* —

The whole Verse is this.

Abſalom *ſaid moreover, O that I were made Judge in the Land, that every Man which hath any Suit or Cauſe, might come unto me, and I would do him Juſtice.*

DAVID, being King by God's Special appointment, after *Saul's* Death met with great Trouble in the beginning of his Reign from *Abner*, who endeavour'd to ſet *Iſhboſheth* on the Throne. When that Rebellion was ſuppreſs'd, he had War with the *Philiſtines*, *Moabites*, *Syrians*, and other Enemies; who being at length Subdu'd, he came to a quiet Poſſeſſion of his Kingdom. But as Succeſs oft makes Men ſecure, and the Proſperity of this World prevails with many to forget even that God who beſtows all good things upon them, ſo the change in this good Kings outward fortune cool'd his Zeal for the Honour of God and the Intereſt of Religion. For this many ſe-

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vere Judgments befel him as the ſtory of his Reign ſhews. Among which God ſuffer'd him to be Puniſh'd with an unnatural Rebellion of his own Child, which was attended with ſome Lamentable Circumſtances, and ended in the untimely Death of the undutiful Son to the Remarkable grief of the ſurviving Father, as we Read in the end of the 18, and beginning of the 19. *Ch.* of this Book.

The firſt ſtep *Abſolom* took to gain his end, was to draw the Eyes and Hearts of the People to him, under a Colour of great concern for the Publick Good. And for ſerving the meaneſt of the People as he had opportunity, as the beginning of this Chapter tells us. We Read there that *Abſolom, prepared him Horſes and Chariots and Fifty Men to run before him, and Roſe up Early,* (thereby making great ſhew of ſelf denial) *and ſtood beſide the way of the Gate: And it was ſo, that when any Man that had a Controverſie came to the King for Judgment, that* Abſolom *call'd unto him and ſaid, Of what City art thou? And he ſaid of one of the Tribes of* Iſrael, *and* Abſolom *ſaid unto him, ſee thy matters are Right,* (*i. e.* after a very ſhort Hearing of their Cauſe, he told them it was very Honeſt, like ſome who encourage Diſputes without ever Examining the merits of the Cauſe) but ſays he, there's no Man deputed of the King to hear thee, *i. e.* there's *no Man the King hath appointed to do Juſtice for you, tho' your Cauſe be never ſo Honeſt. They who are about his Perſon, and the Judges and Officers in Power are either ſo Corrupt or careleſs, that there wants ſome body to adviſe the King that Affairs may be better Managed than they are.*

When he had thus Complain'd Publickly of the King and his Government, and ſo prepar'd the Minds of the People for a change. We cannot ſuppoſe he ſhou'd think any Body ſo fit to reform what was amiſs

amiſs as himſelf. And therefore it follows. *Abſolom ſaid moreover, O that I were made Judge in the Land, that every Man which hath any Suit or Cauſe might come unto me.* From which paſſage of Holy Scripture, (taking in the Circumſtances of it) it is very evident, that a Man may pretend to a deal of Honour and Juſtice, and a mighty concern for a National happineſs, nay talk of the neceſſity of Reforming Miniſters of State, and the Guides of the Church alſo, when there is no real occaſion for it, and it wou'd be no better for the Publick if a change were made.

But was there no Reaſon at all for *Abſolom's* complaint, nor for a change in King *David's* Government at that time? Was not *Abſolom* a fit Man to be at the Head of a Kingdom, at leaſt a chief Councellour in it, who had done Juſtice on the Inceſtuous *Amnon*, and Reveng'd *Thamar's* Raviſhment? Eſpecially when the King was only a little Diſpleas'd at that Fact, but did not Execute the Law on the Offender as he deſerv'd? And was there not ſtill more ground for this Man's complaint, that altho' by *Joab's* Policy he was Recall'd from *Geſhur*, yet was he not admitted to ſee the King's Face for ſome Time. Nay when he was afterwards brought into the King's preſence, and the King kiſs'd him in Token of Reconciliation, yet becauſe he was put into no Place of Honour and profit, was not that ſuch a Slight upon him, as might well make him queſtion the King's Sincerity, and put him on taking ſuch Meaſures, as were proper for his, and the Promotion of ſuch Perſons as he thought moſt fit to be Advanc'd?

I do not know truly, whether any Body has ever been so Vain as to urge any thing of this nature to justifie *Absalom*'s proceedings: But we may perceive if we consult History, and mind the course of the World, that there have been Attempts to disturb the Peace of Kingdoms grounded on as Unreasonable and weak pretences as those wou'd have been in that case.

I shall say something to these purposes by what I shall deliver further on this Subject.

1. Of the good opinion Men are naturally inclin'd to have of themselves.

2. That such an undue opinion is oft-times of ill consequence to the publick Peace.

3. That a seeming desire to have Justice better Administred, and the Publick taken more care of, is the common pretence of such as are given to change.

And then,

4. And lastly, in order to promote the Peace of this Kingdom under our Gracious QUEEN, and the Security of our Establish'd Church and Government. I shall Accommodate these matters to our own Circumstances by way of Application.

And first, We may take notice of the good opinion Men are prone to have of themselves. This is a great Truth but really a very sad one; because it is the very fource of all the Mischiefs that are in the World. The bickerings between private Persons, the suits between party and party, the Troubles that are in Families, the Broils in a Kingdom,

and Diviſions in a Church are owing chiefly to this evil beginning. It has ſpread it ſelf from the firſt Man to his whole Offspring, being the natural diſeaſe of Mankind ſince the declenſion from Innocency.

The firſt Eſſay the Devil made to deſtroy Mankind, (and it prov'd too ſucceſsfull,) was by this Artifice, (*viz.*) That if we wou'd hearken to his Counſel we ſhou'd be as Gods knowing Good and Evil, *Gen.* 3. 5. Underſtanding too well, that if he cou'd but ſcrew into our Minds a fond Opinion of being made greater and Wiſer than we were, he ſhou'd eaſily gain his end upon us.

And tho' by fatal Tryal we loſt the Knowledge we had of God and goodneſs, and became as Vile as Vile cou'd be, yet till God's Grace works better things in us we adhere as cloſe to the fatal notion of our own worthineſs, as if we had the moſt juſt pretence to true worth.

The leſs Men know or the more vicious they are, commonly the better opinion they have of themſelves; and therefore ſeeing the generality of the World is deficient in ſound knowledge, and more wanting in the Love and practice of univerſal Goodneſs and Charity, it is no wonder we find them Wiſe in their own conceits, contrary to St. *Paul's* advice *Rom.* 12. 16.

Men water this Root of Bitterneſs by Reflecting on their own deſigns and actions without ever Examining them by the Rules of Truth. They meaſure themſelves by themſelves, as the Apoſtle ſays, 2 *Cor.* 10. 12. The natural Pride of our Hearts will not allow us to ask advice, or not to receive it from another; eſpecially if we have entertain'd the leaſt prejudice, whether there be any real cauſe or not for it, for prejudices (generally ſpeaking) proceed from the firſt impreſſion, without conſider-

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ing how far the occasion may justifie them. And as soon as we begin to have this extravagant opinion of our selves it's natural to slight the dictates of every Body besides.

It is very evident, that this Principle will carry Men to the most dismal Folly and Wickedness. The authority of the sacred Scriptures has been Violently Attack'd from this quarter, by those Men who Glory in their own Shame, and by their Artifices endeavour to make the Word of God of no Effect. The restless attempts to perswade the World that the Clergy usurp upon the Liberty of other Men, when they Preach nothing but the Doctrines of the Holy Oracles are from this same Original. And verily nothing can be a greater Demonstration of the deplorable Vanity of the Mind, than when we see deprav'd Reason and the faint light of Nature prefer'd to those Rules of Faith which have the strongest attestation of Divine Authority and are of the last Importance to Mankind. With these I observe the Vexatious Contentions which the Pride of Heart sets on foot, and when once begun will not allow of any Accommodation, where there is either Ability or Interest to carry on a pretence without controul. Alas! These and many like Instances in this Licentious Age are but an ample attestation of this Melancholly Truth I am observing to you. But,

2. This undue Opinion of our selves is oft of ill Consequence to the Publick Peace. Let us a little survey the Tendency of it to that purpose. It's a natural Consequence of this Extravagant Notion, to despise, or at least to have very slight thoughts of other People. Uncharitableness is an unseparable attendant on that Folly. I dare say it

never fails when others oppoſe the Merits of ſuch a Man. He that has ſuch high apprehenſions of himſelf cannot brook the contrary Sentiments others may expreſs of him, tho' with all the Modeſty and Charity in the World. So ſtrong are ſome Peoples Inclinations that their Judgment ſhou'd paſs uncontroul'd, that they will not bear any diſſent from them; and the more Reaſons there are offer'd for it, the more impatient they grow, and their private Opinion takes deeper Root.

Now when Men of this Temper have ſome publick Affair in view, and the better to effect their purpoſe wou'd have every Body reconcil'd to their Mind, but cannot, experience ſhews what an unhappy occaſion is thence taken to diſturb the World. Wou'd Men keep their diſpleaſure in their own Breaſts, and trouble no Body with their Pride but themſelves, they wou'd not be ſo blame-worthy; but when they ſuffer their Paſſion to overflow, when they will needs make themſelves popular, and will not be quiet unleſs every body will think as well of them as they do of themſelves, it is not to ſay what Miſchief it tends to produce.

This will more appear, if it be but obſerv'd, that the uſual way ſuch Perſons take to advance their own Credit is to render others Odious. Their boundleſs Ambition ſuggeſts to them, that they cannot riſe unleſs others fall, and this leads them to ſpy out all poſſible Faults, in other Men; or if they can find none to make them. They examine every Action with the utmoſt nicety, and a ſuſpicion of Errour in other Mens conduct will ſoon grow into a flagrant Crime. When they do not know the true Reaſon of prodeedings in Government, they'll not be wanting to charge them

as done out of ill deſign, and fix ſuch intentions on the Authors as they know muſt expoſe them to the cenſure of a conſiderable Party. They pry into and enquire out all the overſights and miſcarriages of the preſent Adminiſtration (ſays the preſent Lord Biſhop of *Exeter*, ſpeaking of this kind of Perſons) *in a Sermon call'd the Duty of Subjects*, ſet themſelves to divulge and ſpread abroad all the ill things they know or have heard concerning their Governours, on all occaſions magnifie every little failing, aggravate every ſmall miſcarriage, judge of the Prudence of every undertaking by its ſucceſs: And if any Enterprize miſcarry will be ſure to charge it on wilful Male-adminiſtration. And all this is on purpoſe to diſcontent Mens Minds, to render them uneaſie in their ſtation and ſo diſpoſe them to attempt a Revolution. He adds farther. That they who allow themſelves to talk at this rate have it may be too much Wit to Burn their own Fingers, but if they can Influence and perſwade others to it, that will anſwer their end as well. If they can but move others to Mutiny and Sedition, they make no doubt but afterward they ſhall find good Fiſhing in the Troubled Waters; and that if they can but Influence the Ignorant and eaſily miſtaken Multitude to pull others down, they ſhall afterwards be able with eaſe to ſet themſelves up.

Nor is it the leaſt Artifice of theſe Reſtleſs Spirits to charge a whole Body of Men with the Faults of a ſingle Perſon, or of a very few in the Community. You know it is poſſible for a whole Government to be accuſed with a conſpiracy againſt an Eſtabliſhment, only becauſe there may perhaps be here and there a deſigning Man, never conſidering there ne'er was, and probably ne-

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yer will be a time, when all concern'd in framing and Executing Laws will be of the ſame Mind and purſue one and the ſame end.

This way of cenſuring the proceedings of ſuperiours (the genuine Iſſue of a high Opinion of our ſelves) cannot fail to make Proſelytes and ſettle violent prejudices in Mens Minds againſt their Governours. 'Tis obvious how Men may be dealt with in this way, till they come to diſlike thoſe, they thought well of before, and have no Reaſon to think otherwiſe of ſtill, if they did but conſider better before they preſume to Judge. Bold Inſinuations and Confident aſſertions will make impreſſion on thoſe weak Minds which are ſwayed by Example more than by Argument. Nay the moſt real and formidable Dangers by this Art may come to be thought only Imaginary, and ſuch as are only the product of endleſs jealouſie, may be Magnifi'd into the greateſt that can poſſibly be. Of ſuch a ſtrange Prolifick nature is the beſpattering and Libelling of Authority, that it will carry Men into a Thouſand Follies, and puſh them on to open Violence againſt the beſt of Governours. The World is not without Inſtances how great a matter a little Fire is able to Kindle on this account, how a Nation may be ready to break out into Flames by the Induſtry of ſome People who can find in their Hearts to Sacrifice the Publick to a Private Intereſt, and ſuffer Zeal for a Party to diſpenſe with the worſt of Methods to advance it.

3. To have Juſtice better Adminiſtred and the Publick taken more care of, is the common pretence of ſuch as are given to Change.

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This was the maſk *Abſalom* put on to make his way to the Crown more eaſie. Indeed all who are finding faults with their Rulers cannot be ſuppos'd ſo vain as to hope to ſtep into the Throne. Whoever elſe they may think more fit to Sit there, they can ſcarce imagine themſelves likely to be advanced thither. But however there are ends, which they have in View. Can they but change the Perſon, or alter the Set of Miniſters, there will be Honours and Preferments to be diſpos'd of, and who ſo fit to be Promoted upon the new Model as they who have had a chief hand in making it?

Now there cannot be a more plauſible pretext to bring all this about, than that of reforming abuſes and Purging out Male-Adminiſtrations. This truly is a Noble deſign, and every honeſt Man muſt wiſh to ſee it done by Lawful means in all Governments. But whether there be occaſion for it or not, ſuch Perſons as are of ſeditious Spirits, will be ſure to ſay there's the utmoſt neceſſity for a Reformation. It will be ſure to be ſuggeſted, and the World will be made to Ring of it, that the Prince is miſled and got into ill Hands, and if matters are ſuffer'd to go on ſo and ſo, the Publick will be Ruin'd, and we are certainly undone.

It's eaſie to conceive, how theſe things will work on the populacy, and eſpecially when a Government is under an abſolute neceſſity of Publick Contributions for it's own preſervation. The greateſt part of Mankind is guided more by Senſe than Reaſon, and a greater part by private Ends than by conſidering the Circumſtances of the Times. It muſt therefore have a mighty Influence on their Judgments and irreſiſtibly affect their paſſions, when it's

it's insinuated that any hardships they bear are owing to the bad management of Publick Affairs, and that nothing can relieve them but a Change, tho' (if matters were duly weighed) that Change would bring them into a far worse condition. But that is what the Faction will be sure to conceal as much as possible, and the deluded People shall not be suffer'd to perceive their danger, till it will be too late to be deliver'd from it. And this disguise of much Zeal for the Publick will be sure to meet with more applause, if it be recommended with a great concern for somewhat about Religion. If the danger of Innovations in Church Affairs be but confidently alledg'd, they who understand no more of those than they do of State matters will be sure to discover their apprehensions, and the more they Ignorantly talk of the dangerous designs of their Governours, the more they shall be applauded by those very Persons, who at other times and on other occasions will allow them little or no judgment; for it cannot pass unregarded, that the disturbers of the common Peace will take part with the lowest of the People when they are in their interest, but will scarce allow them to be Reasonable Creatures when they are not on their Side.

I come now in the last Place to accommodate what I have been saying to the present Circumstances of this Kingdom by way of Application.

All People but the profess'd Enemies of our Religion and Laws, acknowledge this to be a very happy Nation. Blessed be God, it is so; but it wou'd be much more happy if all who are ready enough to own that, wou'd apply themselves to those means which only can preserve our present Peace,

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improve the Blessings (the Invaluable Blessings) of our Church and State, and Transmit them to Posterity upon sure and lasting Foundations. The present Government under which we have the Honour and Happiness to Live, may, I think, be truly said to consult these things by pursuing the Welfare of a Kingdom by a steady, Sober and Wise management of the Publick Affairs. The main Interest of this Nation (at this time a day at least) is to reduce that Power abroad, and observe that Party at Home which Unites with it; and will never cease to contrive our Destruction whether it be able to destroy us or not.

I need not mention before this judicious audience the continu'd Arts and Labour of our Enemies to gain their end upon us. Every Man who knows any thing of the World, or has made the least enquiry into the Providence of God cannot be Ignorant of their deep designs against us and the Signal deliverances we have had from them. Our Eyes have seen as well as our Ears heard what God has in Mercy done for us. I say in Mercy, for surely such a Sinful and Ungrateful Nation as this is, and such a stiff-neck'd People as we yet are, cannot pretend to merit any thing at the hand of God. This and the last Reign will be allow'd by all faithful Friends to Church and State to have sav'd us from that Imminent Ruine which was coming upon us and must have made this the most Miserable Nation under Heaven. Our Preservation under God is entirely owing to that change the Revolution made in this Kingdom; and as our civil Constitution can be supported only by adhering firmly to the proceedings of that Memorable juncture, so our Church must stand or fall by such

Measures as are pursuant or contrary to it. But is this the sense of the Nation? and are the People of this Land perswaded of the great Blessing of the last and of her Majest'ys Reign? I'm sensible we Live to see such things as make this enquiry not Impertinent. The seditious Libels, the disloyal Reflections upon our Government (I'm sure in other Reigns they'd ha' been accounted so;) nay the Unparallell'd insulting the best of QUEENS, and the great Council of the Nation, are a demonstration of it. To which I shall only reply, That we have good Reason to believe, and great Reason to give God thanks for it; That our Noble Lords (those strong Barriers between Tyranny and Anarchy) are satisfied of the great Blessings of the late Revolution and the present Administration; That the Representatives of the People are convinc'd we cannot be safe without defending both; and that many amongst those who complain, did they see into their designs who are the Spring of that opposition, wou'd disdain their Attempts, and as heartily resist as they now contend for a Change. All who wish Success to our Arms, and desire a happy Issue of the present War, must believe that Peace at home is absolutely Necessary in order to it; and therefore cannot but Resent those Methods some take to render the Government odious, and so break us in Pieces. What great Industry has been us'd to this purpose! What harsh Censures have pass'd upon Civil and Ecclesiastical Ministers? (not to say on the Best of Princes;) and how sure have they been to partake of the same Charge, who have ventur'd to speak in a modest Vindication of them? These things need no proof, and 'tis an Argument of

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the admirable Temper of our Government, that no more Publick Notice has been taken of them. But we leave severity to such as are profess'd Enemies to moderation. Mercy is a Glorious Attribute of the Divine Nature, and is most conspicuous in God's dealings with Mankind; and doubtless, those Earthly Rulers who imitate their Divine Original go the way to procure a lasting Honour, and we hope a lasting Security.

It is true indeed, such advances may be made against our Constitution, as may oblige us to defend it; and methinks this seems to be our Case of late, when there have been brisk attacks upon the vitals of the British Government and endeavours to Sap the very Foundations of Church and State, by making all our Laws purely precarious. Give me leave to say on this occasion with all deference to other judgments, and to allay those bitter and Unchristian heats among us, that Non-Resistance, generally speaking, must be good Doctrine. What Reasonable Man can deny it in case all private Wrongs, and such Male-Administrations, as are consistent with a National Establishment, let what party soever suffer by it? But then, may not the Universal Ruin of a Kingdom alter the Case? May not an open defiance to the Ends of Government weaken the Bonds of Obedience? Or may not one part of a Constitution be a check to the destructive Measures of another? Is it impossible there shou'd be any exception to the general Rule in this Case? And what may induce Men to Charity in their disquisitions on this Subject is, That many who are reckon'd Patrons of the absolute Doctrine, cou'd not forbear excepting to their own

Rule, when preſs'd with extraordinary occaſions. Among the Inſtances of that nature which might be produc'd, I Name only that Learned and truly good ~~Chriſtian Loyalty~~ Man Dr. *Falkner*, who having carried Loyalty as high as he cou'd, cou'd not forbear to make this Obſervation, If any Prince undertakes to alienate his Kingdom, or give it into the hands of another Sovereign Power, or that really acts the deſtruction or the Univerſal Calamity of his People, he tells us, *Grotius* thinks that the uſe of Defence as a laſt Refuge, *ultimo neceſſitatis præſidio*, is not to be Condemn'd, provided the care of the Common Good be preſerv'd. From this and like paſſages in other Celebrated Writers, this Remark ſeems no way forc'd, That they look like Prophetick Hints of the late Revolution by which our Church and Kingdom were ſav'd, and that that was to be an undoubted exception to the general Rule of Suffering. I only Subjoyn. If we have a conſtitution (and it ſeems to be pretty well agreed we have) it is not very unreaſonable to ſuppoſe it Lawful to defend it; for if it be not, is it not better we had none? Since it perplexes Peoples Minds, and muſt be a Foundation of endleſs quarrels to aſſert a Scheme of Government, and yet deny it a Power for its own preſervation.

When I have juſt mention'd theſe few things I ſhall detain you no longer.

That I have ſaid nothing with the leaſt deſign, (and I hope it cannot be fairly gather'd from any thing now Spoke) to palliate the Crimes of any one, who under the pretence of being for the preſent Government and Adminiſtration may have aims inconſiſtent with the Honour and Safe-

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ty of our Conſtitution in Church and State. I plead for no Corruptions, but I preſume the Faults of ſome Perſons cannot fairly be charg'd on a whole Government.

That whilſt we are aſſerting the happineſs of this Kingdom under the preſent Government, we do it with ſuch Temper as will be likely to Recommend the Cauſe we Plead for to thoſe who may perhaps be of another Opinion. If Men act upon a Principle, Wrath will never convince them. If they do not, 'tis not ſeverity that's moſt like to work upon them.

I preſume to obſerve farther, that they who have the Honour to fill any Poſt in her Majeſty's Renown'd Reign, are oblig'd to adorn it with that Juſtice and Probity, that Piety and Candour as ſhe deſires may be the Glory of her Days. The only way to anſwer the deſign of all her Commiſſions, is to imitate her ſolid Goodneſs, her ſtrict Juſtice, her Love of Peace and unwearied endeavours for the Publick Good.

I wou'd beſpeak your regards to Unity alſo. Our unhappy Diviſions are never to be ſufficiently Lamented; and it's an Argument of great Inobſervance, that we don't ſee our Common Enemy at the bottom of all our Quarrels.

Without all peradventure our ſafety conſiſts in being undivided, or in managing our Diviſions ſo, as not to ſuffer our Enemies to enter in by them: And certainly the Wiſdom of our Government in theſe nice Times, is very Remarkable in preventing our utter Ruin that way. O! That we were as careful to keep our ſelves from dividing as our Rulers are, that we be not undone by our unhappy Diviſions. In the State, let us firmly adhere to the juſt

Prerogative

Prerogative of the Crown, and the undoubted Property of the Subject. As far as we are able, let neither Tyrannical nor Republican Principles prey upon our happy Conſtitution.

In Religion, let all endeavour to be as one Man, with one Mind and one Mouth Glorifying God; let People be infinitely careful of Dividing from our Eſtabliſh'd Church. We may all ſee where to reſt by living in its Communion, but where ſhall we abide, if We giddily depart from it?

The Church of *England* is Wiſely fix'd between Popiſh Tyranny over Mens Conſciences, and a Vagrant fancy about matters of Divine Authority.

No People in the World have better means of Grace than we have in it; let us therefore hold the Unity of the Faith in the Bond of Charity by being ſtedfaſt Members of ſo Excellent a Communion.

And becauſe we can never be good Members either of Church or State, nor expect a Bleſſing from God on either, unleſs we lead Holy Lives; let us be careful to Live Anſwerably to the Divine Goodneſs in preſerving us hitherto in the Enjoyment of them. Whilſt we are ſpeaking of the unreaſonableneſs of Separation from our Church, let us not be guilty of Schiſmatical Lives, as ſome of the Ancients call a vicious Converſation; and while we talk for our excellent Civil Eſtabliſhment, let us not Propagate thoſe Principles nor be doing thoſe things, which tend to deſtroy it. May we, and all Ranks of Men in this Nation conſider and purſue thoſe things, which will preſerve both to us and our Poſterity, and let their Children be Vagabonds and Beg their Bread, who deſign or conſent to the Ruin of either.

And

And for the more Effectual Preſervation of all our Publick Bleſſings, may all who wiſh their continuance (however they may differ in their Judgments) ceaſe their Grudgings one againſt another, at leaſt ſo far reſtrain their Paſſions, as not to Bite and Devour leſt they be Conſum'd one of another. May the God of Peace and Love make us Love as Brethren, and as we Profeſs to believe in and Imitate the Example of a Humble and condeſcending Jeſus for us Sinners, ſo may we forbear one another, and forgive one another, as God for Chriſt's Sake hath forgiven us.

Now the God of Peace who brought again from the Dead our Lord Jeſus Chriſt, the great Shepherd and Biſhop of the Flock thro' the Blood of the everlaſting Covenant, make you perfect in every good Work to do his will, Working in you that, *&c.*

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